







MIDDLEBURY COLLEGE  
MIDDLEBURY, VERMONT  
05753

4230-22

BREAD LOAF SCHOOL OF ENGLISH  
OFFICE OF THE DIRECTOR

June 1973

Dear Bread Loafer:

This is a familiar letter to returning Bread Loafers, but I hope it will be helpful to those spending their first summer on the Mountain.

Your final bill has been sent from Middlebury College. To avoid inconvenience at the opening of the School, will you please send your payment in the envelope provided with the bill? In addition, you should return the enclosed arrival card and the medical information form; the <sup>as his</sup> medical information form, to Dr. George Parton; the arrival card, to this office.

The Bread Loaf campus is twelve miles from Middlebury, the closest bus stop. The Bread Loaf bus will meet all Vermont Transit busses at the Stamp Shop in Middlebury on June 27. Early morning arrivals on June 27 will be transported from the Middlebury Inn to Bread Loaf at 10 a.m. There is a charge of \$2.00 for the trip. More expensive transportation by private taxi would be your responsibility. There are Greyhound or Vermont Transit busses from Montreal, Boston, Albany, and New York City. A 10:30 a.m. express bus from New York arrives at 4:15 p.m. with only a lunch stop in Albany.

If you are traveling by car, you should turn off the main Rutland-Burlington highway (U.S. Route 7) at the junction of State Highway 125, four miles southeast of Middlebury. The Bread Loaf campus is eight miles East of this junction, on Route 125.

Allegheny Airlines has regular service from New York, Albany, and Montreal to Burlington; Delta Airlines has a morning flight from Boston to Burlington. Connection to Middlebury can be made on Vermont Transit busses.

Upon arrival at Bread Loaf you should go to the Inn Desk for your room assignment. Please read the instructions concerning registration which you will receive from the Inn Manager and then call at the Secretary's Office to register and to confirm your course program. Then from the Bursar in the Blue Parlor, you may obtain your ID card (as receipt for payment made on June 27 or in advance).

Lunch at 1:00 p.m. on Wednesday, June 27, will be the first meal served to members of the School. No rooms will be available before the morning of June 27 except for waiters and waitresses, who are expected to arrive on June 26, and for faculty and staff. The first meeting of the School will be held at 8:00 p.m., June 27. Classes start at 8:30 a.m., Thursday, June 28.

The School supplies blankets but not bed linen and towels to students. The School recommends that you take advantage of the service provided by the Foley Linen Service of Rutland, Vermont. This service consists of two bed sheets, one pillow case, and three large bath towels delivered each week.



The cost of this service is \$15. for the session, \$5. of which is a deposit which will be refunded at the end of the session. If you are interested in this service, please fill out the enclosed order form and return to the Foley Linen Service with your check. Students, however, may bring their own linen. Washing machines and dryers are available on campus.

You should bring an ample supply of informal clothing for country wear, both for cool (40° - 50°F) and warm (75° - 80°F) weather. It is advisable to bring rain gear; a good flashlight could also be useful.

Radios and hi-fi sets are not permitted in the dormitories, which are far from soundproof. Besides, the world will best be left at home. TV sets would not be permitted even if channels were received at Bread Loaf. A subscription to the New York Times may be purchased at the front desk.

Pets are not allowed in the dormitories. If you must bring a pet, please make prior arrangements to have it kept off campus. The local veterinarian is Arthur E. Greiner, DVM, Middlebury Animal Hospital, Washington Street, Middlebury, Vt. 05753. Telephone: (802) 388-2691. You do neither the School nor your pet a service in bringing it on campus. A barking dog can seriously disrupt a class on a quiet mountain campus; your roommate's allergy and the Director's temper have rarely been improved by cats and their entailments.

You should instruct correspondents to address you at:

Bread Loaf School of English  
Bread Loaf Rural Station  
Middlebury, Vermont 05753

Please make clear to your correspondents that your School of English address is, alas, only temporary. Simply notify your local post office to forward your mail to Bread Loaf only during the period of the session. Newspapers and magazines, usually not worth reading anyway, flood the Bread Loaf Office through the winter and cannot be forwarded. Express packages sent in advance should be addressed to you at the Bread Loaf School of English, Sunderland Hall, Middlebury, Vermont. They will be collected from the Middlebury Office and delivered to Bread Loaf.

Since the central office closes at 10:00 p.m., it is sometimes difficult to complete late-evening incoming calls expeditiously. If you expect calls, you should try to have them made before 10 o'clock, with allowances for time differential in long-distance calls. Emergency telephone messages, of course, will be delivered at any time. The Bread Loaf telephone number is (802) 388-7946.

I hope you and Bread Loaf will be ready at about the same time. Have an easy trip.

Sincerely yours,



Paul M. Cubeta  
Director

Encl.



# B R E A D   L O A F   S C H O O L   O F   E N G L I S H

## Preliminary Announcements -- 1973

All matters relative to your room & board, mail, and any charges you may incur (apart from the regular bill for tuition, room & board) should be referred to Mr. Ross, Front Office Manager, at the Inn Desk.

Details regarding your initial registration and payment of bills, information about courses, lectures, and graduate credit should be referred to Mr. Cubeta and Miss Lillian Becker, Secretary.

### REGISTRATION PROCEDURE

Students should obtain confirmation of their courses from the Secretary's Office as soon as possible after arrival. Students who have not completed registration for courses in advance should consult the Director.

Registration is not completed until a registration card, an Address List slip, a medical card, a car card, and, in some cases, an off-campus address card have been returned to the Secretary's Office. Please be sure to fill in the registration card on both sides.

Miss Hoover will be in the Blue Parlor on Wednesday, June 27, to receive payment for all unpaid bills. ID cards will serve as receipts. Please be prepared to show your card to the Head Waiter when entering the Inn dining room during the first few days of the session.

All changes in courses must have the approval of the Director. For course changes after July 2, a charge of one dollar will be made.

### OPENING NIGHT

The first meeting of the School of English will be held in the Little Theatre at 8:00 this evening. The Director will try to suggest 'Something to Bring Back to the Kids.' Doggie bags will be provided at the informal reception which will follow in the Barn.

### MEAL HOURS

#### Monday - Friday

	<u>Door opens/closes</u>
Breakfast	7:30-8:00am
Lunch	1:00-1:15pm
Dinner	6:00-6:15pm

#### Saturday - Sunday

Breakfast	8-8:30am
Lunch	1-1:15pm
Dinner	6-6:15pm

Since all waiters/waitresses are students, please come to breakfast promptly. The door to the dining hall is closed at 8am on weekdays and at 8:30am on weekends. No one will be served after closing times.



## BOOKSTORE

Students should purchase their texts immediately because it is often necessary to order additional copies. There are no student charge accounts at the Bookstore. The Store is open on Registration Day. A 3% Vermont sales tax is charged on all stationery and drug items.

Stationery, notebook paper, pencils, ink, etc., may be purchased at the Bookstore, post cards at the Front Desk, cigarettes at the Snack Bar in the Barn.

## BREAD LOAF PARKING REGULATIONS

Stringently enforced state laws prohibit parking beside the highway, and it is requested that students & guests try to keep the road clear in front of the Inn. Faculty at Maple and students at Tamarack, Brandy Brook, and Gilmore may park their cars on the lawn beside the road. All others should use the parking space near the Barn. Enforcement of this regulation begins Wednesday, June 27.

## BREAD LOAF 1973

### DINING ROOM

Dietitian: Miss Lois Thorpe  
Head Waiter: Larry Abbott  
Invitation: Sunday demi-tasse is served after dinner  
in the Blue Parlor.

### MAIN DESK

Mr. Richard Ross & Mrs. Hilde Ross, Front Office Managers  
Mr. David Cubeta & Miss Lesley Cadman, Assistants  
Weekdays & Saturdays: 8am-8pm (switchboard open until 10pm)  
Sundays: 9am-1pm, 6-8pm (switchboard until 10pm)

### POST OFFICE

Open weekdays & Saturdays 8am-5pm. Closed Sunday.  
Outgoing mail should be posted by 8am and 4pm.  
Incoming mail is ready for distribution at 10am and 5:30pm.

### LIBRARY

Miss Kay Joyce, Librarian; Miss Laura Reinertsen, Assistant Librarian  
Weekdays: 8:15-12:45, 2-5pm, 7:15-10pm  
Saturday: 9-12pm, 2-4pm  
Sunday: 9-12pm, 7:15-10pm

The Library will be closed Saturday evening, Sunday afternoon, and during all special programs.

### BOOKSTORE

Miss Lesley Cadman, Manager

Wednesday, June 27 (books only)

8:30-12:45, 2-5pm

Thursday, June 28 (books & supplies)

8-12:30, 1:30-2:30pm

Beginning Friday, the following regular hours apply:

Weekdays: 8-10am, 1:30-2:30pm

Saturday: 9-10am



### SNACK BAR

Mss. Patty Parton, Barb Parton, Barb Kilham, Diana Iffland  
Daily: 8:30am-6pm 6:30pm-11pm

### CLINIC

Nurses Marion Jansen & Ines Illgen. Infirmary in Room 2, Birch.  
Weekdays: 8-8:30am, 1:45-2:15pm, 6:45-7:15pm  
Saturday: 8:45-9:15am, 1:45-2:15pm, 6:45-7:15pm  
Sunday: 8:45-9:15am, 2-2:30pm, 6:45-7:15pm

Emergencies will be attended to at any time.

### DIRECTOR'S OFFICE

Mr. Cubeta is on call at all times. Appointments may be made through Miss Becker or Mrs. Bennett.

### SECRETARY'S OFFICE

Miss Lillian Becker, Mrs. Kay Bennett  
Weekdays: 8:15am-12:30pm, 1:45pm-3pm  
Saturday: 8:45am-12 noon

### TAXI

Trips are made Monday, Wednesday & Friday afternoons. The charge is \$1.50 round trip, payable at the start.  
Leave the Inn at 1:45pm, arrive Middlebury at 2:05pm.  
Leave Middlebury at 3:45pm, arrive Bread Loaf at 4:05pm.  
The taxi will depart both stations at the times listed and cannot wait for stragglers.

### TELEPHONE

Telegrams: incoming- use the BL mailing address  
(Bread Loaf Rural Station  
Bread Loaf, Vermont 05753)  
outgoing- call Western Union  
(toll-free at 800-627-2311)

Telephone calls: pay phones are on the first floor of the Inn near the Bookstore and outside behind the Fire House.  
Incoming calls for BL residents are handled through the Middlebury exchange: (802) 388-7946

Except in emergency, please have incoming calls placed before 10pm, at which time the switchboard closes. Students should check mail boxes daily for messages and notices of calls, especially around meal times. This applies especially to off-campus students.

Students who plan to be away should inform the Inn Desk and leave an address or telephone number where they can be reached.

### STUDENTS LIVING OFF CAMPUS

Please be sure to pick up a copy of the Crumb (a daily news bulletin) at the main desk every day. It is usually ready before noon.



TO: All New Students - Middlebury Summer Language Schools  
 FROM: F. André Paquette, Director of the Language Schools  
 SUBJECT: Release of Information Form

Dear Student:

In recent years it has become increasingly important that students and officers of an institution of higher education have a clear understanding concerning the use of a student's academic and non-academic records.

Middlebury College releases transcripts of academic work only on receipt of a written request from the student. This policy, however, does not provide guidance for the College when a prospective employer sends a personnel or recruiting representative to the campus or when a prospective employer calls an officer of the College.

We are asking you to provide us with specific instructions by completing the form below. You may, of course, instruct the College differently in the future; thus, we recommend that you complete a duplicate copy for your own files. Please complete this form during registration so that your summer grades can be issued promptly.

If you have any questions, consult your Director; if he cannot help you, he will refer you to my office.

Thank you for your cooperation.

LANGUAGE SCHOOLS MIDDLEBURY COLLEGE

RELEASE OF INFORMATION FORM

LAST NAME (Please Print)	FIRST	MIDDLE INITIAL
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I authorize the Director of the Language Schools and the Director of the \_\_\_\_\_  
 \_\_\_\_\_ to consult the following records for the purposes of  
 legitimate interviews and letters of recommendation.

Yes/No The academic record (all information on my transcript).

Yes/No The non-academic records including the record of all official  
 college actions.

I understand that none of these records will be used for interviews or letters of recommendation without this authorization.

I understand that this authorization does not extend to release of any of the actual records, that the Directors' records will be released only by legal compulsion, and that my transcript will be released only by my specific request on each occasion. Therefore, I do/do not authorize the Registrar to release my transcript on my specific request.

\_\_\_\_\_  
 SIGNATURE

\_\_\_\_\_  
 DATE



# MIDDLEBURY COLLEGE LANGUAGE SCHOOLS

## MEDICAL INFORMATION FORM

INSTRUCTIONS: In order to attend any one of the Middlebury Language Schools, you must complete one copy of this form. Except where otherwise noted, we must require that you provide all the information requested. WHERE NECESSARY, ATTACH ADDITIONAL SHEETS OF INFORMATION.

NOTE: *Do not use the reverse of this form; it is reserved for use by the College physician.*

TYPE OR PRINT — Send the completed form to: Dr. George Parton  
College Physician  
Middlebury College  
Middlebury, Vermont 05753

Name .....  
(last) (first) (middle)

School ..... Campus address .....

1. Do you have any physical disabilities or health problems? ..... If so, please describe: .....

2. Do you have any allergies? ..... Please describe: .....

3. If you are currently under the care of a physician, please give his name, address and telephone number: .....

4. Have you had any emotional problems for which you have received treatment within the past three years?

..... Please describe: .....

5. If you are currently under the care of a psychiatrist, please give his name, address and telephone number: .....

6. Please list any medications which you are currently taking: .....

7. Are you allergic to any medicines? ..... Which ones? .....

8. Other pertinent information: .....

9. In case of emergency, please notify:

Name Relationship

Street

City State Zip Telephone Area Code

9. Alternate:

Name Relationship

Street

City State Zip Telephone Area Code

10. Your church affiliation (optional) .....



BREAD LOAF SCHOOL OF ENGLISH  
1973

General Statistics

Student attendance by states:  
(according to winter address)

California	2
Connecticut	14
Delaware	1
Florida	5
Georgia	1
Hawaii	1
Illinois	4
Indiana	2
Iowa	1
Kansas	3
Maine	2
Maryland	3
Massachusetts	38
Michigan	2
Nebraska	1
New Hampshire	10
New Jersey	13
New York	42
North Carolina	3
Ohio	4
Oregon	1
Pennsylvania	16
Tennessee	2
Texas	6
Vermont	12
Virginia	5
Wisconsin	1
Canada	1
England	1
Kenya	1
Puerto Rico	1
Switzerland	1

(27 states represented  
and 5 foreign countries)

Working for 9 credits 19

Working for 6 credits 177

Working for 3 credits 2

Auditors 2

Number of course changes made 33

Cancellations 52

Total student enrollment 200

Men students 94

Women students 106

Former students 119

New students 81

Candidates for Midd. M.A. 156

Candidates for Midd. M.Litt. 24

Pre-1969 B.A. or B.S. 96

1969 and later B.A. or B.S. 100

Undergraduates 2

Number of colleges represented 142

Off-campus students 45

Scholarship students 25

1973 M.A. degree candidates 26

1973 M.Litt. degree candidates 5

Prospective 1974 M.A. candidates 24

Prospective 1974 M.Litt. cand. 4

Average age of students 30

Median age of students 26

Under 21 2

21 - 25 84

26 - 30 62

31 - 35 18

36 - 40 12

41 - 50 14

51 or more 6

Private school teachers 52

Public school teachers 75

College (and j.c.) teachers 19

Other 54

Student 8

Unemployed 32

Other occupations 14



ANALYSIS OF CANCELLATIONSReasons for cancellation:

- (1) Financial
- (2) Personal (marriage, birth, death, illness, etc.)
- (3) Other summer plans (travel, other summer school, etc.) by choice
- (4) Other commitments (job, graduate work)
- (5) Unknown
- (6) No response to admission letter

Tally of cancellations:

Reason	(1)	(2)	(3)	(4)	(5)	(6)	Totals
Newly admitted students	1	0	3	2	9	1	16
Re-admitted students	5	5	6	5	7	3	31
Totals	6	5	9	7	16	4	47



CANCELLATIONSReasonsNew StudentsFormer Students

Financial (1)

Hendrick, Paula

Ahorn, Judy  
Curti, Stephen  
O'Rourke, Laurence  
Richards, Dennis  
Scaramella, Robert

Personal (2)

Katz, Norman  
Morris, Louise  
Oliver, Mamie Lou  
Petry, Sheila  
Yarborough, Richard

Other Plans (3)

Abraham, Richard  
Martillotta, Martha  
Richards, JoanChurchill, Philip  
Elliott, Carol  
Handelman, Susan  
Miller, Evelyn  
O'Connor, Jeanne  
Pinder, John

Other Commitments (4)

Harkless, Jesse  
Sirivivatnanon, AnkanaBeary, Michael  
Cobb, David  
Evans, Ruth  
Jelliffe, Sylvia  
Sheffer, Suzanne

Unknown (5)

Cox, James  
Dagenais, Gerald  
Holland, William  
Izzi, John  
Jay, Patricia  
Lee, Young-Oak  
Smith, Rebecca  
Thomas, M. K.  
White, PatrickBeveridge, Mary Ellen  
Carpenter, Ann  
Heinzelman, Kurt  
Herbert, Peter  
McKeithan, Dell  
Moss, Susan  
Smith, Suzanne

No response (6)

Bhargava, Rajul

Fightlin, Rachel  
Holt, Harold  
Miller, Sr. Marie Celeste



Bread Loaf School of English  
Course Enrollment  
 1973

1	Modern Literary Criticism	(Sypher)	19
5	The Craft of Poetry	(Pack)	12
20	Medieval Epic and Romance	(Anderson)	23
28	Shakespearean Tragedy	(Cubeta)	19
32	Milton	(Giamatti)	17
33	Age of Satire	(Braudy)	8
36	Problems in Autobiography	(Cooke)	10
41	Nineteenth-Century American Fiction	(Bercovitch)	22
50	Puritanism and American Literature	(Bercovitch)	22
54	The Renaissance in England	(Mirollo)	19
62	Modern American Poetry	(Litz)	22
66	Poetry and Painting	(Mirollo)	19
82	The Victorian Experience	(Sypher)	16
85	Wordsworth and Byron	(Cooke)	10
93	Modern Plays in Production	(Sander)	24
101	Yeats and Joyce	(Litz)	24
103	Greek Tragedy	(Bacon)	22
119	The Novel in the Nineteenth Century	(Braudy)	19
124	Theatre Games	(Book)	13
125	Independent Projects in Theatre-Literature --		13
127	Dante	(Giamatti)	23
139	Directing Workshop	(Book)	13
140	Blake, Thoreau, Whitman, Agee	(McIntosh)	19



BREAD LOAF SCHOOL OF ENGLISH  
1973

Teacher Load

Anderson	23	(1-126)
Bacon	22	(1-M.Litt. exam)
Bercovitch	44	(1-126; 3-125; 2-M.Litt. exams)
Book	26	(1-126; 2-125)
Braudy	27	(2-126; 1-125; 2-M.Litt. exams)
Cooke	20	
Cubeta	19	
Giamatti	40	(2-126; 1-M.Litt. exam)
Litz	46	(2-126; 2-M.Litt. exams)
McIntosh	19	(1-126; 2-125; 1-M.Litt. exam)
Mirollo	38	(2-126; 2-125; 1-M.Litt. exam)
Pack	12	(1-126; 1-125; 1-M.Litt. exam)
Sander	24	(1-126; 1-M.Litt. exam)
Sypher	35	(1-125; 1-M.Litt. exam)
Flaks		(1-125)



BREAD LOAF SCHOOL OF ENGLISH  
1973

Candidates for the Degree of Master of Arts (26)

George Pomeroy Bassett, IV

Margaret Patricia Bayliss

Arthur Kerr Brown

Leah Rose Caliri, S.N.D.

Pamela Wilkinson Campbell

Raymond W. Cassavaugh

Miles William Daley

Marguerite Mary Daly

Thomas Anthony DePeter

Dennis Edward Diefendorf

Cynthia Hearn

Olive F. Houghton

James John Kane, S.J.

Beatrice Kleinschmidt

Ann Eileen McCluskey

Deborah Packard McIlwaine

Joan Mitchell, S.U.S.C.

John Clayton Prescott

Albert Reilly

William H. Riley, Jr.

Gerald Dennis Rinehart

Myra Stein Shapiro

Frances Jarvis Smith

Christina<sup>Long</sup><sub>^</sub> Smyth

William<sup>Emory</sup><sub>^</sub> Smyth

Sister Monica Weis, S.S.J.



BREAD LOAF SCHOOL OF ENGLISH  
1973

Candidates for the Degree of Master of Letters (5)

George Robert Chenoweth

Sister Maureen Griffin

James Ryan Lyons

John Cashman O'Brien

Donald B. Wodock



CANDIDATES FOR MASTER OF LETTERS DEGREE

1973

Armstrong, Brenda

Arndt, Mrs. Dorla (first-year student)

Brengle, G. Robert

Chenoweth, Robert

Clarke, Michael (first-year student)

Dunlop, George

Fielders, Margaret

Gallagher, Robert

Gorzycki, Thomas (first-year student)

Griffin, Sr. Maureen

~~Harnly, Ben~~  
*Hickey, Philip (first-year student)*

Lorusso, Rev. Joseph

Lyons, James

McNair, Wesley

O'Brien, John

Petrusz, Gustav

Roetzel, Larry (first-year student)

Schneider, Mrs. Margery

Senn, Theodore

Soule, Margaret

Stoj, Ronald

Strachan, Sr. Lorna

Webb, Mrs. Elizabeth

Wodock, Donald



BREAD LOAF SCHOOL OF ENGLISH  
1974 Degree Candidates  
(As of July 23, 1973)

Amori, Nancy Lee Lenore

Atkinson, Meredith Owen

Bailey, Elizabeth Anne

Carrigan, Sister Ann Patrice, S.S.J.

Carmichael, Standrod Tucker

Chonin, Pamela Sue

?Clark, Rachel Amelia  
(married? in absentia?)

Fitzpatrick, Philip

Fox, Michael Joseph

Goupee, Anthony Joseph

Knowlton, Barbara

McEneaney, Kevin Thache

Mailer, Andrew Robert

Mandler, Betty Lou

Mandler, Jean-Paul

Perera, Evelyn Lewis

Phillips, Robert Lee

Scheckner, Peter Henry

Sheehan, Stephen Kent

Thompson, Sue Ellen

Wagner, Conlin C., II

Werhan, Joan H.

Wiggall, Linda Dorn

Wilson, Michael Sinclair

M. Litt. Candidates

Fielders, Margaret Grant

Lorusso, Joseph Anthony

Petrusz, Gustav W.

Senn, Gustave Theodore  
(in absentia?)

The Bread Loaf School of English

First-year Students - 1973

Albert, Jack  
Arndt, Mrs. Dorla - M.Litt.  
Arneson, Barbara  
Bertrand, Thomas  
Burris, Mrs. Jacqueline  
Campbell, Joeann  
Chmielewski, Norman  
Clarke, Michael  
Colasuonno, Frances  
Colon, Rhetta  
Coy, Peter  
Cragin, Carolyn  
Cubeta, Philip  
DeSiano, Sr. Ann Barbara  
Donahue, Patricia  
Donkin, Ellen  
Ferguson, Tom  
Fitzgerald, Ellen  
Forstein, Marshall  
Fulton, DeWolf  
Hamlen, Mrs. Margaret Gage  
Gaston, Carol  
Glazebrook, Roger  
Gorzycki, Thomas - M.Litt.  
Gregory, Dorothy  
Griffith, Richard  
Harnly, Ben  
Harvin, Elizabeth Christie

Henderson, Mrs. Cassandra  
Hickey, Philip - *M. Litt.*  
Hill, Dorothy  
Holtzman, Sandra  
Hurd, Jay  
Jacobs, Ronald  
James, Douglas  
~~Jay, Patricia~~  
Karkoski, Mrs. Rose  
Kiner, Susan  
Kirk, Betty  
*Kligerman, Howard*  
Ladd, Mary Ellen  
Lauger, Richard  
Lee, Mrs. Anne  
LeGendre, Marilyn  
Lynch, Patricia  
Macarty, Virginia  
Macridis, Kathleen  
Malcolm, Melissa  
Miller, Mrs. Lorna  
Neely, Peter  
North, Donald  
Page, Robert  
Pera, Denise  
Petruzzi, Anthony  
Pistell, Lawrence  
Puksta, Charles  
Raymon, Elyn



1973 First-year Students - 2

Robinson, Stanley

~~Richards, Joan~~

Roetzel, Larry - M.Litt.

Romano, Gennaro

Roswell, Raymond

Sachs, Charles

Salvucci, Sr. Pauline

Scherwin, Susan

Sellers, Mrs. Bettie

Sheer, Marilyn

Steiner, Susan

Stever, Guyford

Stone, Priscilla

(Story, Carol *w/o*)

Sykes, Virginia

Tansakul, Voranut

Tietz, Susan

(Train, C. R. *w/o*)

Tutunjian, Mrs. Yvonne

Tyler, Charles

Voerg, Vincent

Wallace, James

White, Stephen

Wiegel, Evelyn

Yakimoff, Margaret

BREAD LOAF SCHOOL OF ENGLISH  
1973

Students taking 3 courses

(19)

Arthur K. Brown

Charles Butterfield

Leah Caliri

Dennis E. Diefendorf

Philip Fitzpatrick

Sr. Shirley Koritnik

Sr. Mary Anne Kovacs

Joan Mitchell

John O'Brien

Gustav Petrusz

Robert Phillips

Gerald Rinehart

Dennis Rylands

Zoila Savale

Peter Scheckner

Theodore Senn

Sue Ellen Thompson

Joan Werhan

Michael Wilson



BREAD LOAF SCHOOL OF ENGLISH  
1973

Students taking 1 course

J. Thomas Bertrand

Maureen Griffin

BREAD LOAF SCHOOL OF ENGLISH  
1973

Auditors

Sarah Adams

Frederic Neilson



Bread Loaf Scholarships - 1973 - (24)

Lawrence Abbott  
Pamela Campbell  
Marguerite Daly  
Dennis Diefendorf  
Marshall Forstein  
J. Douglas Harper  
Sandra Holtzman  
R. Gordon Huth  
Kathleen Johnson  
Beatrice Kleinschmidt  
Shirley Koritnik  
Sr. Mary Anne Kovacs  
Margaret McCarthy  
Wesley McNair  
Betty-Lou Mandler  
Jean-Paul Mandler  
Albert Reilly  
Gerald Rinehart  
Larry Roetzel  
Margery Schneider  
Sr. Barbara Sullivan  
Paul Sullivan  
Sue Ellen Thompson  
Conlin Wagner

BREAD LOAF SCHOOL OF ENGLISH  
1973

Veterans

LtJG John T. Bertrand

Robert Chenoweth

Norman Chmielewski

Peter Neely

Raymond Roswell

David C. Wilson



BREAD LOAF SCHOOL OF ENGLISH  
1973

Waiters (19)

Abbott, Lawrence, Headwaiter

Albert, Jack

Colasuonno, Frances

Crum, Sandra

Donahue, Patricia

Donkin, Ellen

Eldredge, Martha

Fitzpatrick, Philip

Harmon, Thomas

Kiner, Susan

Lynch, Patricia

Lyons, James

Malcom, Melissa

Pistell, Lawrence

Rinehart, Gerald

Roetzel, Larry

Stoj, Ronald - to 7/6

Stone, Priscilla - from 7/6

Sullivan, Paul

Tepper, Dean

BREAD LOAF SCHOOL OF ENGLISH  
1973

Colleges Represented

American Coll. in Paris - 1	Dickinson Coll. - 1
Amherst Coll. - 2	Dominican Coll. - 1
Annhurst Coll. - 1	Dowling - 1
Assumption Coll. - 1	Drexel - 1
Bard Coll. - 1	Duke - 1
Bedford - 1	Eastern Baptist Coll. - 1
Belknap Coll. - 1	Earlham Coll. - 1
Boston Coll. - 1	Emmanuel Coll. - 1
Boston Univ. - 4	Fairleigh-Dickinson - 1
Brandeis - 2	Farmington St. Coll. - 1
Brown - 1	Florida Southern - 1
Bryn Mawr - 2	Franconia - 1
Caldwell Coll. - 1	Frostburg St. - 1
Carson-Newman Coll. - 1	Geneva Coll. - 1
Castleton St. Coll. - 4	Georgetown Univ. - 1
Catholic Univ. - 1	George Washington - 1
Central Connecticut St. Coll. - 1	Goddard - 1
Chulalongkorn - 1	Hartwick Coll. - 1
Clarion St. Coll. - 1	Harvard - 3
Colgate - 4	Hood - 1
Columbia - 2	Indonesian Christian Univ. - 1
Coll. of St. Rose - 1	Indiana Univ. - 1
Connecticut Coll. - 1	Johns Hopkins - 1
Dartmouth - 2	Johnson St. Coll. - 2
Davidson - 1	Keene St. Coll. - 1
Defiance Coll. - 1	Iona - 2
DePauw - 1	Ithaca Coll. - 1



Keuka - 1  
King's Coll. - 2  
LaGrange Coll. - 1  
Lake Forest Coll. - 1  
Lamar Univ. - 1  
Leeds - 1  
Lehman Coll. - 1  
Lock Haven St. - 1  
Lyndon St. - 1  
Madison - 1  
Madonna Coll. - 1  
Manhattan Coll. - 2  
Manhattanville Coll. - 1  
Marlboro - 1  
Marygrove Coll. - 1  
Mary Washington - 1  
Marywood Coll. - 3  
McMurry - 1  
McGill - 1  
Merrimack Coll. - 2  
Middlebury Coll. - 11  
Millersville St. Coll. - 1  
Monmouth Coll. - 1  
Montana St. Univ. - 1  
Mount Angel Coll. - 1  
Mount Holyoke - 1  
Mt. Mercy - 1  
Nazareth Coll. of Rochester - 3  
North Adams St. Coll. - 1

Colleges Represented - 2  
Northeastern Univ. - 1  
Oberlin - 1  
Occidental - 1  
Oswego St. - 1  
Princeton - 4  
Purdue - 1  
Radcliffe - 1  
Regis Coll. - 1  
Rhode Island - 1  
Rice Univ. - 1  
Richmond Coll. - 1  
Rockford Coll. - 1  
Rollins Coll. - 1  
Rutgers - 2  
Saginaw Valley - 1  
St. Joseph's Coll. - 2  
St. Mary Coll. - 1  
St. Lawrence Univ. - 1  
San Fernando Valley - 1  
Seton Hall Coll. - 2  
Skidmore - 1  
Smith - 3  
Southern Connecticut St. Coll. - 1  
Spring Hill Coll. - 1  
SUNY Oswego - 1  
SUNY Plattsburgh - 2  
Stevens - 1  
Susquehanna - 1  
Swarthmore - 1

Colleges Represented - 3

Trinity Coll. - 3  
Vanderbilt - 1  
Vassar - 2  
Univ. of Buffalo - 1  
Univ. of California - 1  
Univ. of Chattanooga - 2  
Univ. of Connecticut - 1  
Univ. of Dayton - 1  
Univ. of Maine at Fort Kent - 1  
Univ. of Massachusetts - 3  
Univ. of Michigan - 1  
Univ. of Montevallo - 1  
Univ. of New Haven - 1  
Univ. of North Carolina - 2  
Univ. of Notre Dame - 1  
Univ. of New Hampshire - 1  
Univ. of Texas - 1  
Univ. of Western Ontario - 1  
Univ. of Wisconsin - 2  
Univ. of Vermont - 2  
Univ. of Virginia - 1  
Ursuline - 1  
West Chester St. - 1  
Western Maryland - 1  
Wilkes Coll. - 1  
William and Mary - 2  
Williams - 4  
Yale - 1



# 1973 SCHEDULE OF CLASSES

Except as indicated, all classes will be held in the Barn. Please cooperate with our request that there be no smoking in the classrooms.

8:30			
1	Modern Literary Criticism (V)	Mr. Sypher	Room 2
36	Problems in Autobiography (IV)	Mr. Cooke	Room 3
54	The Renaissance in England (II)	Mr. Mirollo	Room 6
101	Yeats and Joyce (III)	Mr. Litz	Room 1
9:30			
20	Medieval Epic and Romance (II)	Mr. Anderson	Room 1
32	Milton (II)	Mr. Giamatti	Room 2
50	Puritanism and American Literature (IV)	Mr. Bercovitch	Room 6
103	Greek Tragedy (V)	Miss Bacon	Room 4
119	The Novel in the Nineteenth Century (III)	Mr. Braudy	Room 3
10:30			
62	Modern American Poetry (IV)	Mr. Litz	Room 1
66	Poetry and Painting (V)	Mr. Mirollo	Room 4
82	The Victorian Experience (III)	Mr. Sypher	Room 2
93	Modern Plays in Production (I)	Mr. Sander	Room 6
140	Blake, Thoreau, Whitman, Agee (IV)	Mr. McIntosh	Room 3
11:30			
28	Shakespearean Tragedy (II)	Mr. Cubeta	Room 6
33	The Age of Satire (III)	Mr. Braudy	Room 3
41	Nineteenth-Century American Fiction (IV)	Mr. Bercovitch	Room 1
127	Dante (V)	Mr. Giamatti	Room 2
Mon., Wed. 2:00-4:15			
85	Wordsworth and Byron (III)	Mr. Cooke	Room 5
Mon., Wed., Fri. 2:00-3:30			
124	Theatre Games (I)	Mr. Book	Room 1
Tues., Thurs. 2:00-4:15			
5	Experiments in the Writing of Poetry (I)	Mr. Pack	Room 5
139	Directing Workshop (I)	Mr. Book	Room 1

Production Staff

Technical Advisor	Charles Flaks
Technical Assistants	Johnstone Campbell Tom DePeter Ed Ruzicka
Costumes	Leah Caliri Marguerite Daly Ron Jacobs Joan Mitchell
Lighting	Peter Coy Bob Gallagher Ben Harnly Cindy Hilbrink Ron Jacobs Bob Page Charles Sachs David Upchurch
Makeup	Rosemary Bury Leah Caliri Nan Tannenbaum
Sound	Bob Page Charles Puksta
House	Nancy Amori Carol Gaston Susan Reid
Run-Crew	Lucy Little Charles Puksta
Cover	Alison Sommers

THE BREAD LOAF SCHOOL OF ENGLISH

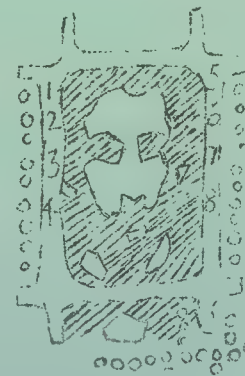
Presents

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by Michel de Ghelderode

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W

by Jean-Claude van Itallie



Thursday, Friday, Saturday

July 19, 20, 21, 1973

8:30 Curtain



ESCURIAL

Michel de Ghelderode

King	Barry Mallis
Monk	Tom Woodward
Clown	Mike Clarke
Executioner	DeWolf Fulton

. . . . .

Director	Eric Diefendorf
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. . . . .

Stage Manager	Marguerite Daly
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\* \* \* \* \*

There will be  
a ten-minute intermission  
between plays.

INTERVIEW

from AMERICA HURRAH

Jean-Claude van Itallie

(Cast in order of appearance)

Sandra Crum
Miles Daley
Ellen Donkin
Ray Cassavaugh
Peggi McCarthy
Steve Sheehan
Betty Kirk
George Bassett

. . . . .

Director	Conlin Wagner
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. . . . .

Stage Manager	Pam Chonin
Book Holder	Elizabeth Bailey



CREWS

THE BREAD LOAF SCHOOL OF ENGLISH

presents

Construction Ed Ruzicka

Costumes Nancy Arnold, Lesley Cadman  
Susan Chenoweth, Andrea Flaks  
Rose Karkoski, Mary Anne Kovacs  
Gabby Mirollo, Hildie Ross  
Margaret Smith, Alison Sommers  
Marg Yakimoff

Lights Bob Chenoweth, Bob Gallagher  
Cindy Hilbrink, Ron Jacobs  
Joan Mitchell, Laura Scaife

Properties Janet Buss, Bob Chenoweth  
Ellen Fitzgerald, Betty Kirk  
Fran, Kathy, and Paula McKay  
Denise Pera, Nancy Ridenour

Sound Carolyn Cragin

Make-up Nan Tannenbaum

Hair Eric Diefendorf

House Nancy Amori, Rhett Colon  
Carol Gaston, Susan Reid

MOTHER COURAGE

and her children

by

Bertolt Brecht

Music by Paul Dessau

Thursday, Friday, Saturday

August 2, 3, 4, 1973

Little Theatre

Madrigals - 8:00 P.M.

8:30 Curtain

\*\*\*\*\*

The Bread Loaf Madrigals, directed by  
George Bassett, consists of faculty, students, wives,  
and friends.

CAST

(in order of appearance)

Mother Courage	Mary Jane Sander
Kattrin	Meg Gage
Swiss Cheese	Brendan Buckley
Elif	Don Reade
Recruiter	Tom DePeter
Sergeant	Richard Ross
Cook	Doug Harper
General	Larry Roetzel
Chaplain	Norman Olmielewski
Yvette Pottier	Ann Patrice Carrigan, S.S.J.
Ordnance Officer	W. Ryder Smith
One Eye	Larry Roetzel
Colonel	Ben Harnly
Clerk	Tom DePeter
Young Soldier	Allison Perth-Amboy
Old Soldier	W. Ryder Smith
Peasant Woman	Anne Lee
Yvette's Servant	Brendan Buckley
Young Peasant	Richard F. Wechsler
Lieutenant	Larry Roetzel
Soldiers	Tom DePeter
	Allison Perth-Amboy
	Richard F. Wechsler

Peasant's Song Monica Weis, S.S.J.

\*\*\*\*\*

The action takes place between 1625-1636 during the  
Thirty Years War.

\*\*\*\*\*

There will be one ten-minute intermission.

PRODUCTION STAFF

Directed and translated by	Peter Sander
Designer-Technical Director	Charles Flaks
Costume Designer	Sara Covalt
Production Co-ordinator	Dorothy Kuryloski
Costumer	Sherry Ryther
Stage Manager	Michael Wilson
Assistant Stage Manager	Elizabeth Bailey
Lighting Designer	Johnstone Campbell
Prop Master	Tom DePeter
Musical Director	Monica Weis, S.S.J.
Orchestra	Monica Weis, S.S.J.; piano
	Elyn Raymon, flute
	Rick Pagano, percussion
	Eric Raeburn; tenor saxophone, clarinet
Instrumental parts transcribed and arranged	
	by Eric Raeburn

## Acknowledgments:

Janet Buss for the loan of numerous props.

James Dodge and Jerry Duffa, sound tape  
recording.

## BREADLOAF SCHOOL OF ENGLISH

### FILM SCHEDULE

June 29	Design For Living
June 30	Hidden Fortrèss
July 1	Touch Of Evil
July 6	Red River
July 7	Bringing Up Baby
July 8	I Was A Male War Bride
July 13	Gay Divorcee
July 14	Singin' In The Rain
July 15	Finian's Rainbow
July 22	Nights Of Cabiria
July 27	Seconds
July 28	The Great McGinty
July 29	Night Of The Hunter
Aug. 5	Naked Kiss
Aug. 6	Casablanca
Aug. 7	My Darling Clementine
Aug. 10	The Shop Around The Corner

Th-, tha-, tha-, tha-, tha-, tha-, that's all ,folks!



July 23, 1973

To the Bread Loaf Community:

On Friday, July 27 from 11A.M. to 3P.M. the School of English will be privileged to have on display in the Davison Library a selection of rare Renaissance books from the collection of Mr. William Stockhausen.

The exhibit will include:

some of Shakespeare's quartos, the Second, Third and Fourth Folios

Spenser, Colin Clout

Donne's Poems(1633)

Plutarch's Lives(1579)

Hobbes, Leviathan(1651)

Milton, Areopagitica(1644) and Paradise Regained(1671)

first editions of poems by Davenant, Suckling,

Drayton, Wither, Carew, Crashaw, Shirley and Dryden

Jonson's Works(1616)

first editions of plays by Beaumont and Fletcher,

Ford, Heywood, Massinger, Dryden and Congreve

Bacon's essays

This is, needless to say, a most extraordinary opportunity for all to see the literary works we read and teach in the editions the authors and their contemporaries knew.

Mr. Stockhausen would welcome the opportunity to discuss his collection with you. At 2P.M. he will speak briefly on how a teacher of his started him on a life-long hobby. Mr. Michael Papantonio, the proprietor of the Seven Gables Book Shop and an antiquarian book dealer for forty years, will then give a short talk and answer questions on the art of rare book buying.

Many of these books have rarely, if ever, been on display. We can all feel honored that Mr. Stockhausen, a Vermonter by adoption, has generously offered to set up this exhibit and to share his collection with his summer neighbors up the road.

Paul M. Cubeta

*Paul Cubeta*  
Director

Complete List of Rare Books to Be Displayed in the Davison  
Library, Friday, July 27, from 11:00 to 3:00

BEAUMONT & FLETCHER	The Knight of the Burning Pestle	1635
*	Comedies and Tragedies	1647
CHETTLE, HENRY	The Tragedy of Hoffman	1631
* COLLECTION OF 15 ELIZABETHAN AND JACOBAN PLAYS	From the Collection of Hugh Rose, Younger, of Kilraick (Scotland)	
DAVENANT, WILLIAM	Gondibert, an Heroick Poem	1651
	The Just Italian	1630
	Luminalia, or the Festival of Light	1637
DONNE, JOHN	Poems	1633
	2nd Edition	1635
FLETCHER, JOHN	Rule a Wife and Have a Wife	1640
MILTON, JOHN	Areopagitica; a Speech of Mr. John Milton for the Liberty of Unlicensed Printing, To the Parliament of England	1644
	Paradise Regained. A Poem	1671
* SHAKESPEARE, WILLIAM	Second Folio	1632
*	Third Folio	1664
*	Fourth Folio	1682
	The Chronicle History of Henry the Fifth	1608[1619]
	The First Part of the Time & Honorable History of the Life of Sir John Old-Castle, the Good Lord Cobham	1600[1619]
	A Mid-summer Night's Dream	1600[1619]
	Romeo and Juliet	1637
	Julius Caesar	1684
and JOHN FLETCHER	and The Two Noble Kinsmen	1634

SPENSER, EDMOND	Cohn Clouts, Come Home Again	1595
SUCKLING, SIR JOHN	Fragmenta Aurea	1646
	The Two Books of the Proficiency and Advancement Learning	1605
	Essayes or Counsels, Civil and Moral	1625
BACON, SIR FRANCES	De Dignitate & Augmentis Scientiarum, Libri IX (Ben Jonson's copy)	1624
CRASHAW, RICHARD	Steps to the Temple	1646
DRAYTON, MICHAEL	The Battle of Agincourt	1627
HOBBS, THOMAS	Leviathan	1651
* JONSON, BENJAMIN	Workes	1616
	The Duke of Millaine	1623
MASSINGER, PHILLIP	A New Way to Pay Old Debts	1633
WITHER, GEORGE	A Collection of Emblems Ancient and Moderne	1635
CAREW, THOMAS	Poems, 1st. Ed.	1640
	2nd Ed.	1642
	3rd Ed.	1651
FORD, JOHN	Chronicle History of Perkin Warbeck	1634
HEYWOOD, THOMAS	The English Traveller	1633
HOOKES, NICHOLAS	Amanda. A Sacrifice to an Unknown Goddess	1653
* PLUTARCH	The Lives of the Noble Grecians and Romanes North's Translation	1579
SHIRLEY, JOHN	Poems	1646
	The Example	1637



CONGREVE

Way of the World

\* MARVEL, ANDREW

Miscellaneous Poems  
(First Collected  
Edition)

1689

WYCHERLY

Country Life

1675

DRYDEN, JOHN

Absolem & Architopel 1678

All for Love

VAN BRUGH

The False Friend

### BREAD LOAF COMMENCEMENT 1973

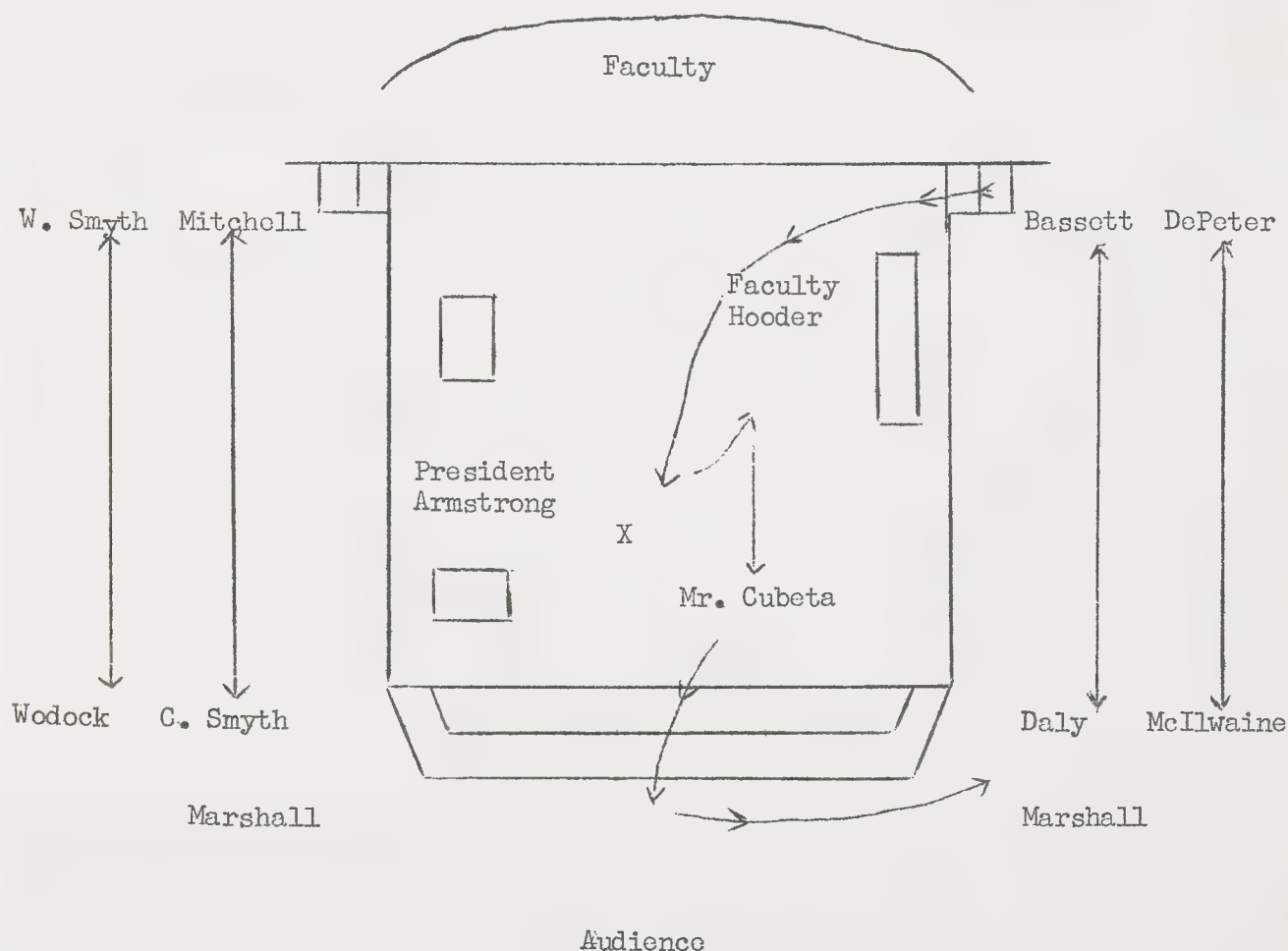
1. At 6:15 the graduates meet in the Blue Parlor, where they are joined by the faculty and escorted into the dining room.
2. Immediately after the banquet, officers of the College robe in the Director's and Secretary's offices; faculty, in Maple or Treman; graduates, in the Blue Parlor.
3. The procession forms on the porch outside the Blue Parlor. Mr. Pagano assists in establishing the line of march. Faculty and officers of the College form behind President Armstrong and Mr. Cubeta. Graduates form in alphabetical order behind the marshalls, Bassett-McIlwaine on the right and Mitchell-Wodock on the left. M. Litt. candidates march behind the M. A. candidates and sit on the left side of the thrust stage.

(In case of rain, officers of the College and faculty will robe in the Little Theatre office; graduates will robe in the costume and make-up rooms.)

4. As the graduates approach the seats, the marshalls will stand by each row of chairs until it is filled. Both faculty and students remain standing until everyone has reached his seat. At Mr. Cubeta's signal, men uncap and everyone is seated.
5. After the ceremony, students should return their regalia unboxed to the bookstore and fill out a card to indicate that they have done so. Faculty may return their regalia to Treman.

## The Program

1. Introduction of the Commencement speaker.
2. The Commencement Address.
3. Introduction of the member of the faculty who will hood the graduates.
4. Presentation of the graduates to President Armstrong. The candidates for the M. A. degree rise at the request of Mr. Paquette. Men in the graduating class cap.
5. President Armstrong bestows the degree of Master of Arts upon the candidates, who are then seated at a nod from Mr. Cubeta. Men and women uncap for the rest of the ceremony.
6. As Mr. Cubeta calls the name of each graduate, he stands and goes to the side back stairs onto the thrust stage to face President Armstrong, who presents him his diploma and congratulates him. During this time he is hooded. Next he turns toward the faculty member who has hooded him and then to Mr. Cubeta for their congratulations, leaves the thrust stage by the down center stairs, and returns to his seat.



X: Student stands at X while he is presented with his diploma and is hooded.



Program - 2

7. After the Master of Arts degrees have been conferred, the same procedure will be followed for the conferral of the Master of Letters degrees.
8. Concluding remarks.
9. With the playing of the recessional, all members of the academic procession rise and cap. President Armstrong and Mr. Cubeta lead the officers of the College and the faculty out of the Theatre onto the West Lawn. The marshalls then lead the graduates to the West Lawn, where the ceremonies conclude with congratulations.

MIDDLEBURY COLLEGE

# The Bread Loaf School of English

FIFTY - FOURTH SUMMER

## Commencement Ceremony



THE LITTLE THEATRE

SATURDAY, AUGUST 11, 1973

8:45 P.M.

PROGRAM

Processional

Introduction of the Commencement Speaker

PAUL M. CUBETA

*Director, Bread Loaf School of English*

Commencement Address

A. BARTLETT GIAMATTI

*Professor of English, Yale University*

Conferring of the Degrees of  
Master of Arts and Master of Letters

JAMES I. ARMSTRONG

*President, Middlebury College*

F. ANDRE PAQUETTE

*Director, Middlebury Language Schools*

Recessional



1973

Candidates for the Degree of Master of Arts

GEORGE POMEROY BASSETT, IV  
MARGARET PATRICIA BAYLISS  
ARTHUR KERR BROWN  
LEAH ROSE CALIRI, S.N.D.  
PAMELA WILKINSON CAMPBELL  
RAYMOND W. CASSA VAUGH  
MILES WILLIAM DALEY  
MARGUERITE MARY DALY  
THOMAS ANTHONY DEPETER  
DENNIS EDWARD DIEFENDORF  
CYNTHIA HEARN  
OLIVE F. HOUGHTON  
JAMES JOHN KANE, S.J.  
BEATRICE KLEINSCHMIDT  
ANN EILEEN MCCLUSKEY  
DEBORAH PACKARD MCILWAIN  
JOAN MITCHELL, S.U.S.C.  
JOHN CLAYTON PRESCOTT  
ALBERT REILLY  
WILLIAM H. RILEY, JR.  
GERALD DENNIS RINEHART  
MYRA STEIN SHAPIRO  
FRANCES JARVIS SMITH  
CHRISTINA LONG SMYTH  
WILLIAM EMORY SMYTH.  
SISTER MONICA WEIS, S.S.J.

Candidates for the Degree of Master of Letters

GEORGE ROBERT CHENOWETH  
SISTER MAUREEN GRIFFIN  
JAMES RYAN LYONS  
JOHN CASHMAN O'BRIEN  
DONALD B. WODOCK

The Bread Loaf School of English

COMMENCEMENT ADDRESS

A. Bartlett Giamatti

August 11, 1973

Entire Affection Hateth Nicer Hands

President Armstrong, Mr. Paquette, Mr. Cubeta, members of the Class of 1973, faculty and honored guests:

A month ago last night, we were told that the form and content of older poems of great length could be anticipated by simply reading a few "pages." We were assured of this because assumptions about literary genres were once, indeed until recently, so firmly held and thoroughly understood that any commencement was but a foreshadowing of the middle and the end. I was tempted, yet sinless, before falling into the jungle of my own prose, to offer the beginning of an address, a page or so, and then let you project your own sermon. Indeed, I thought, if what we were told about older forms was true, then this commencement of the comments at your commencement would not only be completely predictable, but by that larger analogy whereby genres of literature foreshadow kinds of life, my few pages of text would prefigure what will happen in the books of the rest of your lives. All this I thought, as a way of having me say little, a page or two, and of having you live happily ever after. Right?

Wrong. I am going to natter on and you are going to go out into the unknown, and nothing is going to work out as it ought to. Genres, of life and literature, never follow rules; rather they establish rules as they go along. We are constantly justifying what we want by what we have, and that is never what we would have preferred. We never achieve what, from reading a page or two, from a simple commencement, we would have ideally projected. Despite all our commencements, we are constantly re-vising, and in revision we keep hoping for some vision that won't change or won't have to be changed. Of course, as students and teachers, as people who live in the world, we ought to know about this

process of continuous adjustment. We ought to know because in a real sense that is what education is, and is about: it is and is about the constant give and take between aspiration and accommodation.

Needs not a ghost come from the grave to tell us that education is a process of amendment, of envisioning and establishing limitations. Those are traditional assumptions about education.

They are assumptions that finally go back to the Renaissance and to the development of a sense of perspective. As we know, the Renaissance developed two senses of perspective, a sense of perspective in space, that insight which consciously methodized and exploited in theory and practice from the quattrocento on, gave us a new sense of the uniqueness of an object in space and the uniqueness of each perceiver's visual organization; and a sense of perspective in time, what we call a sense of history, the realization of the distance and difference, the radical separation, in time between then and now, that event and this one, thus giving us a perception of the uniqueness and transitoriness of a given human event. These different ideas of perspective both emphasized the radical uniqueness of person and thing and, by implication or method, the corrosive friction of mutability on person and thing. And they provided the immediate context in which Humanists developed those assumptions about education that we like to think we still embody.

And what were or are these assumptions? They are the familiar ones about the humane studies that were substantially unquestioned through the 19th century and into the first two or three decades of our own century: the integration of the old liberal arts, from the medieval trivium and quadrivium, with newer mathematically-based scientific knowledge; the increasing centrality of the human mind as not only the instrument but also the object of inquiry; the radical emphasis on the spoken and written word--the rhetorical underpinning whose profound implication was that if education was not religiously based, it was at least



ethically inspired. Finally, the Humanists' informing perspective was that education was essential to civility and polity, to a well-ordered human society. They believed that education was an artificial process, a shaping, a fashioning, a forming, something like what a sculptor does, meant to develop the ethical wisdom of the ancients and the Church, a process whose final goal was to show the ethically educated individual how to direct his private impulses to the public good. I know of no one who put the Humanist educator's position better than Richard Mulcaster, for twenty-five years headmaster of Merchant Taylor's School, who said in his The First Part of the Elementarie (1582):

For as those, which serue in publik function do turn their learning to publik use, which is the naturall vse of all learning: so such as liue to themselues either for pleasur in their studye, or to avoid foren trouble do turn their learning to a priuate ease, which is the priuate abuse of a publik good. For the common weall is the measure of everie mans being, which if anie one respect not, he is not to liue in it. (Elementarie, Campagnac ed., pp. 13-14)

Humanism linked education to politics, the one to the many, the best of the individual and the unique to the good of the commonalty.

But while Humanism was a program of radical education, it was a method, not an ideology. At its best, it was designed to develop a flexible means of inquiry, not a preconceived message. It was meant to describe a way of proceeding--with an implicit goal, certainly--but not necessarily prescribe the result. Education was linked to politics--one was meant to be led out into the city--but education was not "politicized" in the sense that the activity of the mind was supposed to displace or deny the activity of the city or state. Contemplation was meant therefore to issue into informed action, and not become the only permissible, because pure, activity itself. The displacement of the impurities of the city by the alleged purity of intellect is a peculiarly modern

fiction, and dilemma.

It is in the last forty years that we have begun most clearly to witness the confusion rather than the alliance of education and politics. Since the Depression, we have watched a process gradually harden into a goal unto itself. The fundamental alliance of education and politics has so disintegrated that now we seem to accept the perverse notion that schools, particularly colleges and universities, are supposed to be sanctuaries from society instead of tributaries into it. Particularly in the last ten years, it has been the rare faculty that has asserted as a group that its function was to do anything except propound immutable moral truth. Yet this is not surprising; for several academic generations now, college and university professors have asserted the evils of other systems--such as business, or any number of governmental, careers--and were never disturbed by the implicit conflict between inquiry and ideology until their system, their political structure, their self-contained exercise, was attacked at its very roots for being "irrelevant." Which is to say, not so much for being out of date as out of touch.

The "radical" student, so loathed for his aesthetic insensitivity and his inability to listen to anyone else, was in crucial ways precisely the product of an educational system which has asserted the baseness of financial life, the inherent impurity of political activity, the insensitivity of any value system that was not already enshrined in the academy. Indeed, in grim ways, many of the campus "radicals" were apt pupils of those who had always identified an attack on the Academy as an attack on the intellect--so completely had many academics presumed to have captured all the mental and moral prowess from every other facet of society and to have contained it within the Academy. Most academics are congenitally incapable of distinguishing between what is anti-intellectual and what is anti-academic. They are, in reality, very different phenomena. That powerful strain of anti-intellectualism in American life that you have heard so much about is usually identified by a professor who assumes that the only authentic

values lie within his system and that any questioning of his procedures and norms is an effort to unravel the very fabric of the Civilized Mind.

So the "radical" student, outfitted for peace at the Army-Navy Store, with his coded cries about relevance and community and his roomful of stereos, cameras and electric typewriters--each item an icon in his new spirituality, his devotion to the New Music, the New Art of Photography, the New Communication--the radical student, whose deepest dream was to bring about the Revolution and get graduation credit for it--provided both a savage parody of much of the academic world and the deepest threat to that system.

A parody is a burlesque but also a critique, one style implicitly signaling the weakness of another, dominant style. And so while your average radical or radical groupie was endlessly indulging in endlessly "symbolic gestures"--which is what you call closing a class to stop a war--they were unconsciously spoofing the academic mentality that thinks that when it has said something, it has done something. But in a deeper way, they were criticizing that mentality. The only genuine paradox in the radical vocabulary was the slogan that said--Shut it down to open it up. And here was the real threat, for in the sloganeering about "community" (which, to their chagrin, urban blacks found out usually meant them) and about the world out there, the dissidents were not only exercising the middle class's God-given right to hate itself; they were also making a genuine point about the massive insularity, the self-willed separation, of the campus from the city or larger society.

In many different ways, from within the institution and without, American higher education was being asked a very hard question, and that was: if you know so much, what can you do? By those within and without, who in many cases had been within and had dropped out, institutions were being challenged to put their muscle where their moral mouths were. If they were so sure of the purity of their values as compared to all others', why couldn't they purge the impurities of other people's lives? And the institutions, and their faculties, answered in



two ways--one old way and one new.

The old way was to say that it wasn't their job to be practical instruments--they, the colleges and universities, were free marketplaces of ideas. This, however, didn't work any more. It was increasingly obvious that these institutions were intensely practical when it came to taking Federal Funds, i.e., taxpayers' money, a ritual involving even higher, pragmatic mysteries such as indirect recovery costs, and the like. The old answer of the "free marketplace" did not work because to many students, many trustees (representing segments of the outside world) and other civilians the peculiar political structure and mores of the academy--the rules for hiring and firing, promotion and, of course, tenure--did not look like models of or for freedom in any sense. And they are not. What many professors, scornfully and justifiably once called the SDS--a participatory oligarchy--could also have been said (but never was) of most academic departments. Parody was the dominant style.

Finally, the old answer of the "free marketplace" did not work to justify the ways of colleges to communities because where "free" seemed misleading, "marketplace" gave the real game away. Indeed, "free marketplace of ideas" is a complete metaphor, as we know, capitalistic in thrust and intention, and insofar as it refers to notions of academic freedom and individual merit, the phrase seems to me valid and defensible. Where, however, it was vulnerable as a metaphor and a reality was not so much that the paperback Marxists found it objectionable prima facie, or that academics are not always Liberal in either a Manchester or a modern sense, but finally that educational institutions were trying to justify themselves in terms of a system they were legally exempt from and often intellectually opposed to. They were using the language of the City to deny any responsibility to the city. And many students and much of the world at large, for a variety of reasons, were not quite prepared for this combination of condescension and fastidious indifference. "Entire affection hateth nicer hands," said the old poet; if you truly love, as you say, you must touch.

The old institutional justification, regardless of the genuine value that it contains along with the chaff of self-satisfaction, no longer persuaded, and all over America institutions public and private, large and small, found themselves in trouble. They were faced with a student population and a larger society that, in the midst of miserable foreign and domestic strife, suddenly took them seriously as what they had always claimed to be--centers of authentic moral authority--and were now applying all the certitudes of institutional education to the institutions themselves. The academic profession was baffled and riven--didn't people know that it was a fallen world, that so much of what was said, in classrooms and faculty meetings, was just a way of talking, a medium for hope, and not necessarily a call for real action?

And while faculties ruminated on the genuinely painful fate of having been seriously attended to, of having their play of the mind taken for earnest, administrations as usual had to do something. They, after all, were custodians of the wreckage. So college and university presidents began to tell hard truths--for some of them a novel and bracing experience in itself. They began to give the new answer, to the larger society, to legislators and alumni, to parents and students, and most pointedly to faculty themselves. The message went out that there was a limit to how much institutions could do to solve society's problems--problems which were suddenly reflected in and not at a distance from those institutions. Besides, educational institutions were there to educate, not to provide massive social services; besides, they were broke. And that was the real, new answer. The bulging sixties were over. In the presidential sweepstakes, the crisis managers, the lawyers who knew how to use injunctions to save their libraries, were suddenly out and economists were in. It was especially hard on Deans. Just when they had mastered the rhetoric of confrontations, of lettuce boycotts; had learned to tell a political prisoner from a sophomore on probation, they had to begin talking about wash transactions, input, throughput, and the bottom line. Suddenly everyone needed a summer school. The stock market and all



it mystically meant had begun radically to re-structure institutions of higher learning in ways that the Savonarolas of the left had never haped for, or even known about.

And now the new austerity has chastened everyone. What the students learned to their amazement in the worst excesses of the late sixties--that finally they were not different from other people, that they were as susceptible to manipulation and intellectual and emotional inflexibility as those they objected to, that simply to say Moral did not necessarily make something or anything so--was now apparent on an institutional level. Public institutions have begun to regret that they gnawed quite so vigorously on the taxpaying hand that fed them, for that hand, quite simply, has begun to withdraw. And private institutions, traditionally more precariously self-sufficient and more insulated in every way, face the most severe challenge to their existence of this century.

All of these institutions are confronted with what can only be a continuing, not a passing, financial crisis. Because they are "labor intensive," these institutions are all susceptible to a rate of inflation at least two to three points higher than the national rate. The recruitment of worthy students and of financial aid funds are, in times of austerity, separate but closely related problems; unions of non-faculty "white collar" employees, and finally of faculties themselves, are just over the horizon, if not upon it, all over the country. So are tax problems; for municipalities in desperate financial straits are going to have to seek relief for their hideous array of problems at the expense of those tax-exempt institutions in their midst. Finally, nothing will be as lively or divisive as the long wars to be fought under the banners of Affirmative Action--struggles involving most obviously the recruitment and employment of minorities and women. This engagement has only just begun and will be seen, depending on your perspective, as either: Another assault by the Government on Higher Education's integrity and mission, and as the imposition of quotas and bureaucratic insensitivity on the most precious area of humane values and democratically



inspired ideals of individual merit (there will be a good deal of imagery about bastions and siege from partisans of this point of view--telling imagery); or it will be seen as The Government's, specifically HEW's, execution of a Congressional mandate to insure equal opportunity for all citizens, as guaranteed by the Constitution, and as only an application by the Government to Higher Education of precisely those legal and moral norms that Higher Education was, in so many other ways, recently applying to the Government. In the sixties, it appeared that the fate of American education at all levels was to be decided in the hallways and streets, but the fact is, I think, that it will be decided in crucial ways in the seventies in the courts.

Though everyone's perception of it will be different, my sense is that there has been a change in the way education is perceived and the way it will work, and that change will mean a greater responsiveness by all the educational establishments to political obligations--"political" in the sense described earlier as the legitimate ethical obligations the individual or individual institution has to the larger commonweal. If this in fact is true, it will call upon all the adroitness and skill of teachers and administrators to see that in the negotiations between private obligations and public demands, the baby is not thrown out with the bath, that the necessary mission and shaping functions of intellectual inquiry remain intact while the smugness and self-satisfied isolation of the enterprise are stripped away. It is going to be a very tough time, the next five or so years, but if a spirit of accommodation, of enlightened compromise, is stifled within colleges, and between colleges and cities, for whatever reason, then we will have learned nothing from our past or our present. For the spectacle of the campuses three to five years ago, or of the Federal administration this summer--the ironic spectacle of the most devoted destroying what they most valued because of the arrogant assumption that there were no higher values or other perspectives than those contained in their systems--are different only if one insists on the very attitude that brought both



about, that is, only if one insists on "them" and "us," only if one asserts that there is no common cause but only enclaves of Truth.

I know this brief description of some recent events, a limited, partial account, one perspective only, may sound remote from your concerns, either here at Bread Loaf or back home. But, if I may assert one last time something no one else believes, I do not think they are remote from your concerns. For the secondary schools, public and private, always feel the pressures exerted by and exerted on the colleges in concentrated form. And whether we talk about slashing library budgets or mounting taxpayer pressure, about increased costs or a brutal scarcity of jobs, these are going increasingly to be felt--as they already have been--in the secondary schools. In a situation of the tense fluidity of this one, the belated impulses to reform curriculum and attitude--particularly strong now in private schools--will run headlong into increasing alumni and community pressure to conform to financial pressures. Both competing realities will have legitimate claims. I hope you will resist the impulse to withdraw into academic or professional isolation, as I hope I do, though I know it is tough to resist the temptation to retreat because secondary-school teachers are exposed to more pressures from the outside. High schools of all kinds are always at the mercy of whatever curricular need, or fad, is generated by the colleges, while at the same time, secondary schools are even more vulnerable to school board or trustee pressures than colleges are. We will all have different contexts of contradictory pressures, but we will finally share very similar kinds of problems. My only hope is that, much as everyone's responses will be in part dictated by his different contexts, none of us ought to assume that our old and easy assumptions about the inevitable inviolability and superiority of our calling will, or should, suffice. They will not. My theme is that those assumptions are in part at least responsible for our predicament. To preserve what we think is valuable in what we do will, I think, mean that we will have to be able to change in ways many of us will find very difficult.



The unique success of Bread Loaf resides in the fact that for a brief concentrated time, it does serve to remind us of what is centrally important in the academic life. By bringing people together from all parts of the country, from all kinds of backgrounds and institutions, and by making students out of teachers and teachers out of part-time administrators and researchers, it focusses on the radical point of education, which is teaching students to think, for themselves. Bread Loaf makes us all realize, with a minimum of interference and mediating mythology, that what is really important is to instill in others some respect for the mind's activities and some sense of how that capacity ought to be put to the service of the total self and others. And then Bread Loaf sends us back to do it, back into the cities in the valleys. Bread Loaf's great secret is not that it is cut off from the world, but rather that it is always making us think of how best to re-connect with the world, how best to recognize and to revise. That is what Bread Loaf does, and what I think education is about, and we might all do worse than to remember it in the time ahead.